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Humbly Addreſs'd to the Teachers of *Engliſh* Schools in *Great-Britain*, and ſubmitted to their Candour and Judgment.

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Mr. *A. Lane*'s Preface to his Art of Letters.

LONDON:

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To the Teachers of

ENGLISH SCHOOLS *in* GREAT-BRITAIN.

Gentlemen,

I DO not preſume to make an Offering of this ſmall Book, on Account of any Merit in the Performance, which I muſt entirely ſubmit to your Candour and Judgment; nor out of Vanity or Affectation to be deem'd above my Brethren, being fully convinc'd that ma-

ny of you could have done it better, if you had thought fit to take the trouble upon you; but for the ſake of the Importance of the Subject, which naturally and of Right belongs to you, as being a very material Branch of the *Profeſſion* tho' too much neglected hitherto, perchance for want of ſome ſuch eaſy and practical Book as is here preſented to you; in doing whereof, I have not been wanting to conſult ſeveral of my Brethren, and to take their Advice, both as to the Subſtance and manner of handling it, being unwilling to truſt to my own Judgment in a matter of ſuch Conſequenc

quence to the *Publick*, as the training up of *Youth*; and I hope it is ſo contriv'd, with their aſſiſtance, as to give entire Satisfaction to all ſuch Perſons, as ſhall be pleas'd to make Trial hereof. I am confident from Experience among my own *Pupils*; that if *Maſters* will be ſo good, as to enjoin their *Scholars* to get it by Heart, (which may eaſily be done by a Lad of ſmall Capacity, without the leaſt Interruption to other Branches of Education) as a Task at Breakings up, or other Vacations, it will do them more good, and be a greater Credit both to *them* and their *Teachers*,

than any other Employment they can put them upon, but this I need not mention to moſt of you.

Something of *Grammar*, is undoubtedly neceſſary to lead us to a true knowledge of every *Language* we are obliged to make uſe of, but eſpecially of that of our *Mother Tongue*: And that herein is contain'd ſo much of the *Rudiments* of the *Engliſh Tongue*, as are abſolutely needful for every *Engliſh Lad* to be acquainted with, and perhaps, as much as is ſufficient for moſt of them to know, in order to qualify them to *ſpeak* or *write* cor-

correctly and properly, and thereby to manage with Approbation, the common Tranſactions and Occurrences of Life, will I believe be found upon Trial: And for any Thing further, thoſe who have Time and Inclination, may conſult Mr. *Greenwood*'s incomparable *Engliſh* Grammar, where they may be ſure to find full Satisfaction in this Matter. Which Book I am pleas'd to own, was my principal Guide in compoſing this Work, as I am ſenſible it has been the Fountain from whence has ſprung all that has been attempted ſince in that way; and I'm perſuaded the want-

of Succeſs in thoſe Performances has been chiefly owing to the *Authors* deviating too much from their *Original*. But 'tis not my Buſineſs to find Fault with what others have done before me, nor do I think it a proper Method to recommend this Undertaking.

I ſhall therefore, *Gentlemen*, only beg leave to take Notice of one thing more, which is, that as you are equally concern'd in the Education of that beautiful Part of the Creation, the *Fair Sex*, you will hereby have an Opportunity of inculcating into their *Minds*, (without much expence of Time or Trou-

Trouble) ſome ſuitable Ideas of the Grounds of that *Language* they are obliged to uſe, though often very improperly; not for want of *Capacity*, but proper Encouragement; and conſequently will do them a Favour, by removing that invidious Reflection which ſome have endeavoured with more freedom than good Nature, or Juſtice, to caſt upon them.

If in this View alone it be found ſerviceable, it will abundantly recompence my Trouble: But I do not deſpair of further Succeſs hereby, if I am ſo happy as to have

your hearty Concurrence and Approbation, in Confidence whereof, I ſubmit it to your Cenſure.

And am,

Gentlemen,

your Servant

and

Brother, &c.

THE

THE PREFACE.

THE *frequent and almoſt univerſal Complaint of* Engliſh Schools, *for want of a plain ſhort and familiar Introduction to the* Grammar *of the* Engliſh Language, *is a ſufficient excuſe for the Publication of a Work of this Nature. But, why I have attempted it, when ſo many learned and Ingenious* Pen's *(who have been prompted to it, nay, even call'd upon to perform that important Work for the Service of their* Country) *have declin'd the* Task, *may ſtand in need of an Apology: But all that I ſhall offer upon this Account is, that I have waited*

waited ſeveral Years in hopes of its being done by ſome Perſon of better Abilities, and more equal to the undertaking; which I have been the more inclin'd to, having myſelf expected to ſee it perform'd, by a Perſon whoſe skill in this Matter the World is ſufficiently appris'd of: But why that Learned Gentleman *(who ſhou'd not ſeem much averſe to ſuch Deſign, by what he has already writ upon the Subject) has thought fit to baulk the longing Expectations of his Friends, in refuſing to comply with their Requeſt herein, is not for any but himſelf to determine. Pity it is indeed, the Publick has not been oblig'd with a Sheet or two from the ſame Hand, by way of Abſtract, of that incomparable* Engliſh Grammar *of his, merely for the uſe of* Children *and common* Engliſh Readers. I am well aſſured, *ſays a Learned Friend of the* Author's. It would give them an eaſier and better Acquaintance with the Nature of *Grammar* and the *Genius* of their

their Native Tongue, than any *Treatiſe* that has ever yet come within my Notice.

But as that Gentleman *has hitherto been ſilent, I have, chiefly for the Advantage of my own School attempted it, and hope I ſhall be excus'd the Liberty I have taken with his Work, which I made my Guide, and have all along kept my* Eye *upon it, to prevent my wandring out of the way, eſteeming it Honour enough to follow, without pretending to equal him. If at any Time, I have ventur'd to look off, and ſeem'd to quit the* Tract *which is there drawn out, 'twas not with any Conceit of my being able to trace out a better, no; far be it from me to entertain ſo preſumptuous an Opinion: But for this Reaſon and no other, that I conceived the Inſtructions too Learned or too long for a* Child's Capacity. *In all other Caſes I have followed the* Method, *and where I could the very Words of that* Author, *only when he has omitted the* Examples *to the* Rules,

I have ventured to give them of my own; being very ſenſible that Children *will profit but little by* Precept *alone.*

I have alſo enlarged ſome Parts of the Accidence, *which are but ſlightly touched upon in the ordinary courſe of that Work; (perhaps, becauſe it might be thought unneceſſary to be more prolix in the* Text, *by reaſon of the great variety of* Notes *and* uſeful Obſervations *in the Margin) and have given the Learner under each Article all that belong'd to it, or that was abſolutely neceſſary for him to know, without obliging him to look for it elſewhere.*

As to order in the Diviſion of the Parts of Speech, I have followed the manner of the Latin Grammar, *but becauſe the way of* Queſtion *and* Anſwer, *beſt comports with the deſign of inſtructing* Children, *I have caſt it into that Form, but without any unneceſſary Repetitions or Circumlocution of Words, too much uſed by ſome Writers, having framed every* Queſtion

and

and its Anſwer, *in the ſhorteſt, plaineſt and beſt manner I could; ſo that it may be a Benefit not only to* Children, *but to Perſons of riper Years, who if they are not wanting to themſelves, may reap conſiderable Advantage hereby. And our* young Gentlewomen, *who as Mr.* Lane *obſerves, have generally been diſcouraged from good Learning, not being able to endure theſe rugged and thorny Difficulties which have hitherto been thrown in their way to it, may by the aſſiſtance of their* Governeſſes *or* Servants *only, attain to a good knowledge of the* Art *of* Grammar, *by the Method here propoſed, which will contribute much more to the Reputation of their* Children *and* Families *afterwards, than all thoſe inferior Attainments which uſually take up ſo much of their beſt Time, and which are generally uſeleſs to them, in the remaining part of their Lives. But to return to the Subject of this* Treatiſe.

I confeſs, I have at the beginning added a Part of Speech more than is in the Latin Grammar; *namely, the* Article, *becauſe our* own, *and moſt of the* Modern Languages *admit of it, tho' the* Latin *does not; and herein I have for my Authority the Learned Dr.* Hicks, *who is for having it a diſtinct Part of Speech by itſelf. But Mr.* Greenwood *is of a contrary Opinion, and thinks they may be better termed* Adjectives, *See his* Grammar, page 77. *But the matter is not great, nor ſhall I conteſt it with any Perſon, if they chuſe rather to call them* Adjectives.

I am not unacquainted with the Attempts made by ſeveral Learned Perſons, to reduce the Parts of Speech into a narrower Compaſs than the Latin Grammar; *thus inſtead of* Eight, *as they are there reckoned, ſome make them but* four, *as Mr.* Lane, *and Mr.* Bightland, *who would have them divided into*

Sub-

Subſtantive Adjective Verb Particle.	} Which Mr. *Bright-land*, Terms (or Affirmation)	{ Namesand Qualities.

Others, as Mr. Johnſon *in his* Grammatical Commentaries, *are for diſtinguiſhing them after this manner,* viz.

Subſtantive, Adjective, Verb, Adverb,	||	Conjunction, Prepoſition, Interjection.

Where they make the Subſtantive *and* Adjective *two different Parts of Speech; and the laſt Author includes the* Pronoun *under the general Term of* Noun, *and the* Participle *under the* Adjective. *See his Reaſons in the Grammar above-named,* page 5 *and* 10. *This I thought proper to take notice of, to prevent the Fault-finders taking it up againſt me: If any ſuch as find themſelves at leiſure to hunt for Blemiſhes in other Men's Labours, ſhou'd*

ſhou'd be diſpos'd to cavil at this Work, I ſhall only ſay, that I think they were to blame they did not undertake it, and do it better; but were they to try their Skill by doing ſomething of their own, it might perchance give the World an Opportunity of making Repriſals upon them. But while they skreen themſelves from publick Cenſure, by keeping only behind the Curtain, they may very ſafely like the French Soldiers *under Cover of the* Ramparts, *put out their Heads and bid Defiance.*

Perhaps, it may not be thought amiſs for the ſake of ſome Readers, before I ſhut up this Preface, to take Notice of what has been done by others with the ſame View, which I endeavoured to ſatisfy myſelf about, by deſiring of the Booſellers in Town to ſend me all that was publiſhed on this Subject that they knew of, and could eaſily procure for me, beſide what I had already by me, but I meet with no ſmall Book of the kind, except Mr. Lane's, *Mr.* Turner's, *and an* anonymous Author, *and*

a

a very ſmall Tract lately publiſh'd. The firſt dedicates his Book to the then Duke *of* Gloceſter, *and has very much quitted the Method of the* Latin Grammar *for reaſons which he has there given; the other inſcribes his, to the* Honourable Society for propagating of Chriſtian Knowledge; *and both are indeed very good Deſigns: But as thoſe* Authors *ſeem ſenſible of their Miſtake in not following more cloſely an old Direction,* viz. To write more plain and leſs like a Scholar. *Which the firſt apologizes for in his Preface to the Reader, and the other has acknowledged to me, as an Objection made by the* Society *to himſelf, I ſhall ſay nothing further of them, but that they were both very* worthy Gentlemen, *and deſerved well of their* Country, *for their laudable Endeavours to cultivate and improve their own* Native Speech, *which had long lain, and is at this Day too much neglected, notwithſtanding the many brave, but unſucceſsful Attempts, to bring it into requeſt, by reducing it to order, and ſhewing*

ing the Beauties and Excellencies it is capable of. As to the two laſt, one is ſo tedious, and the other ſo ſlight and ſuperficial, that I think they ſufficiently carry their Objections along with them.

It muſt indeed be acknowledged that the Plan *of the* Latin Grammar, *is not the beſt which might be contrived, eſpecially for our* Engliſh Youth, *but as Cuſtom and Authority have made it the* Standard Rule *of teaching them that Language, there ſeems therefore a neceſſity of making the Rules of an Introduction to an* Engliſh Grammar, *as ſubſervient thereunto as poſſible, (ſo far as the Nature and Genius of our own* Tongue *will admit) that whilſt we are teaching the* one, *we may at the ſame time be laying a good Foundation for the* other. * *And this I think the only Reaſon for keeping, as cloſe*

* Tho' an Author who has publiſh'd an *Engliſh* Grammar by Way of Queſtion and Anſwer, ſince this was wrote, is of a different Opinion herein, and accordingly has entirely quitted the *Latin* Method and Terms, for thoſe which he eſteems better; but as I have given my Reaſon above, why I think

cloſe as we can to the Method *and* Rules *there la d down: for otherwiſe, I ſhould be the laſt to find fault with any Perſon for quitting the Old Tract and ſetting out a better, which I conceive eaſy to be done, by a Perſon of Learning and Judgment, whoſe Talent lies that way.*

To conclude, as the Improvement of the Children under my Care, was the chief Motive that put me upon writing this Book, ſo the hopes of doing Service to others is the End of making it Publick.

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they ought to be retain'd, I ſhall ſay nothing further here, but that whatever Agreement may otherwiſe be found between us, is owing to that Author's having made Uſe of the ſame Authority with myſelf; for as to his Book, I ſincerely declare I never added, alter'd, or expung'd one Syllable of my Copy ſince that Grammar was publiſh'd, except correcting ſome literal Miſtakes and Errors of the Pen, which I found upon a cloſer Review; I hope therefore that Gentleman will not take amiſs my publiſhing of this Work, which is not done to prejudice his Book, but to accomodate ſuch Perſons as may not approve of changing the *Latin* Method and Terms, at leaſt till there be an Alteration made in the common *Latin* Grammar, and ſuch as do, will be obliged by his Book.

There have been two or three ſmall Tracts more upon Grammar lately printed, but as they have no Reſemblance of what is here done, beſides the Subject, I do not think my ſelf concern'd to mention them.

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The Teacher is deſired to correct with the Pen theſe Overſights.

IN page 13, queſtion 3, dele. *We* after *When* and add it after *do.* page 27 line 16 for *their* put *there.* l. 24 dele *is,* p. 48 l. 4 add *They.* p. 50 in the Note at the bottom, for 30 make 35. p. 68 l. 4 in *Compoſitions* dele the *s.* p. 71, in the Note at the bottom, the laſt l. inſtead of *Participles* make it *Particles.* p. 83. l. 7. after *What,* add *Whom, Which,* or *That.*

THE ENGLISH Accidence,

Designed for the USE,
And Adapted to the
Capacity of YOUNG LADS
AT THE
ENGLISH SCHOOL.

CHAP. I.

SECT. I.

Of the Parts of SPEECH.

Q. *WHAT is the Use of Speech?*

A. To declare or signify our Thoughts or meaning one to another.

Q. *What is* Engliſh?

A. The Language, or Tongue, which *Engliſh* People uſe.

Q. *What Words has the* Engliſh *Language?*

A. Eight different Sorts.

Q. *What do you mean by eight different Sorts of Words, are there no more Words to make up the Language?*

A. Yes? There are Ten Thouſand and more.

Q. *How then are they diſtinguiſhed?*

A. Into Parts of Speech.

Q. *How many Parts of Speech are there in* Engliſh?

A. Nine.

Q. *What are they called?*

A. Article, Noun, Pronoun, Verb, Participle, Adverb, Conjunction, Preposition, Interjection.

SECT. II.

Of the ARTICLES.

Q. *What is an Article?*

A. An *Article* is a ſmall Word ſet before a *Noun* * *Subſtantive*, for the clearer and more particular expreſſing thereof; as, a *Man*, a *Houſe*, a *Book*, the *Man*, the *Houſe*, the *Book*.

Q. *How many* Articles *are there?*

A. Two, *A* and *The*.

Q. *What is the Difference betwixt the Article* A *and* The?

A. A is an *Article* that may be applied indifferently to any one particular Perſon or Thing, as a *Man*, a *Book*, *&c.* But when the *Subſtantive* begins with a *Vowel*, or (*h*) we

* *Note*, The Articles are not ſet before proper Names, nor before perſonal Names, nor the particular Names of *Virtues*, *Vices*, *Herbs*, *Metals*, &c.

then write *an* inſtead of *A*, as an *Eye*, an *Hour*; but a *Horſe*, a *Hand*, *a* or *an Habit*, are Exceptions to this Rule.

Q. *How is* The *to be diſtinguiſhed?*

A. The, is an *Article* that declares or ſhows what particular *Thing* or *Perſon*, is meant in Speaking or Writing, as the *Palace*, the *Prince*, that is, *The Palace and Prince of ſuch a Place, as we are then ſpeaking of.*

SECT. III.

Of NOUNS.

Q. *What is a* Noun?

A. A *Noun* is a general Name expreſſing either the *Thing itſelf*, or ſome property or quality of it.

Q. *How many* Nouns *are there?*

A. Two, a Noun *Subſtantive* and a Noun *Adjective.*

Q. *What is a Noun* Subſtantive?

A

A. A Noun *Subſtantive* is the Name of the Thing itſelf; as, a *Man*, a *Tree*, a *Houſe*.

Q. *Are there but one ſort of Nouns* Subſtantives?

A. Yes; Two, a Noun Subſtantive, *Proper* and *Common*.

Q. *What is meant by a Noun Subſtantive* Proper?

A. A Noun *Subſtantive* Proper, is a Word that agrees or belongs to one particular *Thing* of a *kind*; as *Thomas*, *Peter*, *James*, *Anne*, *Mary*, &c.

Q. *What is a Noun Subſtantive* Common?

A. A Noun Subſtantive Common, is a Word which belongs to all of the ſame kind; as *Man*, *Woman*, *City*, *Kingdom*, *Angel*, *Spirit*, *Bird*, *Beaſt*, &c.

Q. *Is* Alexander *a Noun* Proper *or* Common?

A. Proper; for *Alexander* is not the Name of every Man, tho' when proper Names are attributed to di-

vers Perſons, they become as it were *Common*; as *the* Alexanders, *the* Cæſars, *&c.*

Q. *Are the Words* City, Kingdom, Angel, Spirit, Bird, Beaſt, *&c.* Proper *or* Common *Names?*

A. *Common*; becauſe they belong to all of that kind, for every *City* is called a *City*, and every *Kingdom* is called a *Kingdom*, &c.

SECT. IV.

Of ADJECTIVES.

Q. *What is a Noun* Adjective?

A. A Noun *Adjective* is a Word, which expreſſes or ſignifies an *Accident*, *quality* or *property* of a Thing; as *black*, *white*, *round*, *long*, *ſquare*, *good*, *valiant*, &c.

Q. *How is a* Subſtantive *beſt diſtinguiſhed from the* Adjective *in* Engliſh?

A.

A. By putting *A* or *The* before the *Subſtantive*, or the Word *Thing* to the *Adjective*; as, a *or* the *Man*, a *or* the *Houſe*, a *good Thing*, a *white Thing*.

Q. *Is there no other way to diſtinguiſh them?*

A. There is, for a Noun *Subſtantive* is known by its ſtanding alone in a Sentence, without requiring any other Word to ſhew its Signification; as a *Man*, a *Horſe*, the *World*, the *Air*, &c.

Q. *Cannot then an* Adjective *ſtand with Senſe in a Sentence, tho' no other Word be join'd with it to declare its meaning.*

A. *No*, for we cannot underſtand what is meant by a *good*, a *black*, a *tall*, unleſs we add *Thing* to it, and ſay a good *Thing*, a black *Thing*, a tall *Thing*, or a good *Man*, a black *Horſe*, a tall *Tree*.

Q. *In theſe Sayings following, tell me which Words are* Subſtantives *and*

which are Adjectives, *and the reaſon why?*

The Hawk kills Birds,
The Man goes a good,
The Boy writes a fair,
William *loves* Honey,
We love ſweet,
A wiſe reads Books,
They play at ſmall,
Beaſts drink Water.

A. The Words *Birds, Honey, Books, Water,* are *Subſtantives,* becauſe they will admit of *the* before them, with good Senſe, for if any one ſays the *Birds,* the *Honey,* the *Books,* the *Water,* we underſtand it: But theſe Words, *good, fair, ſweet, wiſe, ſmall,* are *Adjectives,* becauſe they cannot be underſtood without joining ſome other Word to them; as, *the Man goes a good* Pace; *the Boy writes a fair* Hand; *we love ſweet* Wine; *a wiſe Man reads* Books; *they play at ſmall* Game.

Q. *Have* Adjectives *ever any* Article *put before them?* *A.*

A. Yes, ſometimes; but then it is always by vertue of ſome *Subſtantive* expreſs'd or underſtood; as, Conſtantine *the Great*, George *the Renowned*, William *the Firſt*; that is, *Conſtantine* the great Emperor, *George* the renowed King, *William* the firſt King of that Name in *England.*

Q. *In what other Caſes have the* Adjectives *any* Articles *put before them?*

A. When they are put *ſubſtantively*, i. e. for Noun *Subſtantives*, as when we ſay the *Goods*, the *Whites*, the *Blacks*, meaning *the good Things*, *the white or black Colours*; where *Things* and *Colours* are underſtood. The Articles are alſo placed before the Adjective when a Subſtantive follows: as, *a learned Man*, an *aſſiduous Man*, unleſs the Particle *ſuch*, *ſo*, *as*, *too*, be join'd to the Adjective, then the Article follows after, as, ſo *gracious a Prince*, too *merciful for* ſo *rebellious a People.*

SECT. V.

Of the Compariſon of Adjectives.

Q. *What is meant by* Compariſon?

A. The comparing Things between one another, whereby we ſee that one Thing is *ſuch*, another is *more ſuch*, and another is *moſt ſuch.*

Q. *Are there then but three Degrees of* Compariſon?

A. No, There are only three, *viz.* the *Poſitive*, the *Comparative* and the *Superlative* Degree, as *ſoft*, *ſofter*, *ſofteſt.*

Q. *What is the* Poſitive *Degree?*

A. The *Poſitive* Degree is the *Adjective* itſelf, without any change or ſign, as *hard*, *ſoft*, *fair.*

Q. *How is the* Comparative *Degree formed?*

A. By putting *er* to the Poſitive, or putting more before it, as *harder*, *more*

more hard; but when the *Poſitive* ends in (*e*) you only add (*r*) to make the *Comparative*, as *wiſe*, *wiſer*.

Q. *How is the* Superlative *Degree formed?*

A. By adding *eſt*, or prefixing *moſt* to the Poſitive, as, *hardeſt*, moſt *hard*; but if the *Poſitive* ends in (*e*), *ſt*, is only added to make the *Superlative*, as *wiſe*, *wiſeſt*.

Q. *Are all* Adjectives *compared after the manner above?*

A. No, There are ſome *Adjectives* that are called *Irregular*, and are not compared according to theſe Rules, as, *good*, *better*, *beſt*, &c. and there are others that do not form any Compariſon at all, as *one*, *every*, *each*, *all*, &c.

Q. *How ſhall we know what* Adjectives *may be compared and what not?*

A. Only thoſe *Adjectives* may be compared, whoſe Signification may be encreaſed, and will admit of the Words, *more*, *moſt*, *very*, in good Senſe

Senſe before them, as *more hard*, *moſt hard*, *very hard.*

Q. *Do not* Subſtantives *form Compariſon?*

A. No, For tho' a *Thing* may have the Term *more* or *leſs* applied to it upon ſome Occaſions, yet it cannot be ſaid to be *leſs* a *Subſtantive* than another *Thing*; thus a *Plant* cannot be *more* or *leſs* a *Plant* than another *Plant.*

Q. *Is it good* Engliſh *to ſay*, more ſtronger, moſt ſtrongeſt?

A. No, We ought to ſay *ſtronger*, or elſe *more ſtrong*, *ſtrongeſt*, or *moſt ſtrong*: for *more ſtronger* is as much as to ſay *more*, *more ſtrong*; and *moſt ſtrongeſt*, as much as *moſt*, *moſt ſtrong.*

SECT.

SECT. VI.

Of NUMBER.

Q. *What is* Number?

A. Number is the diſtinction of *one* from *many.*

Q. *How many* Numbers *are there*?

A. Two, the *Singular* and the *Plural.*

Q. *When we do uſe the* Singular Number?

A. When we ſpeak but of *one Perſon,* or *Thing,* as a *Boy,* a *Book.*

Q. *When do we uſe the* Plural Number?

A. When we ſpeak of more than one *Perſon,* or *Thing,* as *Boys, Books.*

Q. *What Number is a* Herd *or* Flock?

A. The *Singular Number.*

Q. *How can that be? when in a* Herd *or* Flock, *there are many Hundreds or Thouſands of Creatures.*

A,

A. If there be never ſo many, yet it is but one *Herd*, or one *Flock*, and therefore of the *Singular Number.*

Q. *How is the* Plural Number *made in* Engliſh?

A. By putting (*s*) to the *Singular*, as *Tree, Trees, Hand, Hands, League, Leagues.*

Q. *Is it always thus made?*

A. No, For ſuch Words as end in *ſe, ze, ch, ſh, ſs,* or *x,* (*es*) is added to make them *Plural*, as *Houſe, Houſes, Maze, Mazes, Church, Churches, Fiſh, Fiſhes, Meſs, Meſſes, Fox, Foxes*; by which means the *Plural Number* has *two* Syllables, tho' the *Singular* has but *one.*

Q. *How do Words that end in* f, *or* fe, *make their* Plurals?

A. By changing *f* or *fe*, into *ves*, as *Calf, Calves, Knife, Knives*, &c.

Q. *Do all Words make their* Plural, *by changing their Terminations or Endings, according to theſe two Rules?*

A.

A. No, for *Mouſe* makes *Mice*, *Tooth* makes *Teeth* in the *Plural*, and ſeveral others which are *Irregular*.

Q. *What do you mean by being* Irregular?

A. Such Words as are contrary to, or do not follow the general Rule, as *thoſe above*.

Q. *Have you any more to ſay of* Irregular *Words*?

A. Yes, There are ſome Words that make their *Plural* in *en*, as *Man*, *Men*, *Ox*, *Oxen*, &c. and ſome are the ſame in both Numbers, as *Deer*, *Sheep*, *Fern*, &c. But then we uſe the Article *a* or *the*, and ſay a *Deer*, a *Sheep*, or the *Deer*, the *Sheep*, &c. when we mean more than one, tho' we often ſay, *the* Deer, *or the* Sheep *is very good*, inſtead of, *it is a very good* Deer *or* Sheep.

Q. *Have all Nouns a* Plural Number.

A. No, For ſome have no *Plural*, as *Prudence*, *Juſtice*, *Chaſtity*, and many more; and others have no *Singular*,

gular, as *Annals*, *Bellows*, *Bowels*, *Snuffers*, *Sheers*, *Lungs*, &c. and ſome few there are which are uſed in *both Numbers*, as *Sheep*, *Swine*, &c.

Q. *What is a* Compound *Word?*

A. A Word that is made up of *two* or *more* ſingle Words, as *Footman* is made of *Foot* and *Man*, *Coachman*, made of *Coach* and *Man*.

SECT. VII.

Of CASE.

Q. *What is the meaning of the Word* Caſe?

A. Caſe comes from the *Latin*, *Cado* * to fall, and ſignifies the different

* Mr. *Greenwood* ſays it comes from *Caſus*, and that from *Caſum* the Supine of *Cadere* to fall. *See his Eſſay towards a Practical* Engliſh Grammar, *pag.* 76.

ferent Terminations or Endings, that a *Noun* in that Language receives in declining.

Q. *What do the* Latins *mean by declining a Noun?*

A. Changing its Endings, as *Deus, Dei, Deo,* &c.

Q. *How many Caſes have they?*

A. Six, the *Nominative*, the *Genitive*, the *Dative*, the *Accuſative*, the *Vocative*, and the *Ablative*.

Q. *Have the* Engliſh *ſo many Caſes?*

A. No, They have but *one* called the *Genitive*.

Q. *How is the* Genitive Caſe *made?*

A, By putting (*s*) or (*es*,) if the Pronunciation requires it, to the *Singular Number*, as *the Maſter's Book*, i. e. *the Book of the Maſter*; *the King's Palace*, that is, *the Palace of the King*; *an Aſſes Foal*, or *the Foal of an Aſs*; you may alſo know it by the Particle (*of*) which ever does, or may, come before it.

Q.

Q. *If the* Engliſh *have but one Caſe, how do they expreſs the Relation and Reſpect of Things one to another?*

A. They do it by the help of certain ſmall Words, ſuch as theſe, *of, to, from, with,* &c. as, *the Horſe of Peter; he gave to Peter; they came from London,* &c.

Q. *Where is the* Genitive Caſe *put in* Engliſh?

A. Always before the *Subſtantive* it is to be joined to, as the *Scholar's Book, Milton's Poems,* &c. denoting Poſſeſſion, and is for the moſt Part written or printed, with an Apoſtrophe or Comma, before the *'s* at the End.

SECT. VIII.

Of GENDER.

Q. *What is* Gender?

A. *Gender* is the Diſtinction of *Sex*, or the difference between *Male* and *Female.*

Q. *Has the* Engliſh *any* Gender?

A. Properly ſpeaking, it has not.

Q. *How then is the* Sex *diſtinguiſhed?*

A. Moſt commonly by theſe Words, *He*, *She*, and *it*; *He*, when we ſpeak of the *Male Sex*; *She*, when we ſpeak of the *Female*; and *it*, when we ſpeak of a Thing that is neither *Male* nor *Female*, as *He* gave me a Book, *She* told me a Tale, *it* was loſt; but if we ſpeak of more Things than one, let them be either *Male* or *Female*, or otherwiſe, we uſe the Word *they.*

Q. *Have the* Engliſh *no other way to diſtinguiſh the* Sex?

A.

A. They have Four.

Q. *Which are they?*

A. *Firſt*, By different Words: as *Boy* for the *Male*, *Girl* for the *Female.*

Secondly, By putting an *Adjective* to the Word when there are two *different Words* to expreſs both *Sexes*; as a *Male Child*, a *Female Child.*

Thirdly, By adding another *Subſtantive* to the Word; as a *Man Servant*, a *Maid Servant*, a *Cock Bird* for the *Male*, a *Hen Bird* for the *Female.*

Fourthly, In ſome few Words the *Female* is diſtinguiſhed from the *Male* by the ending, *eſs*, as *Empreſs is Female of Emperor, the Male*, *Abbeſs*, *of Abbot*, *Dutcheſs of Duke*, &c. there are alſo two Words which diſtinguiſh the Sexes by the Termination (*ix*) viz. *Adminiſtratrix* and *Executrix.*

Q. *Are theſe all the ways by which the* Engliſh *diſtinguiſh the* Sexes?

A.

A. They are, except where Cuſtom alone has prevailed to the contrary, as for Inſtancē, when we ſpeak of the *Sun* we ſay *His*; and ſpeaking of the *Church* or a *Ship*, we ſay *She*, as if the *Sun* was of the *Male Sex*, and *Church* and *Ship* of the *Female*.

CHAP.

CHAP. II.

Of a PRONOUN.

Q. *WHAT is a* Pronoun?

A. A *Word* that may be uſed inſtead of any *Noun Subſtantive*, as inſtead of *my* Name, I ſay *I*, inſtead of *thy* Name, I ſay *Thou*, inſtead of *His* Name, I ſay *He*, and inſtead of *Her* Name, I ſay *She*.

Q. *How many Perſons has a* Pronoun?

A. Three, the *firſt*, *ſecond* and *third* Perſon.

Q. *How is the* firſt Perſon *known?*

A. The *firſt Perſon* ſpeaks of *itſelf*, as *I*, *We*, *Me*, *Us*.

Q. *How is the* ſecond Perſon *diſtinguiſhed?*

A. The *ſecond Perſon* is always ſpoken *to*, as *Thou*, *You*, *Thee* and *It*.

Q.

Q. *How is the* third Perſon *known?*

A. The *third Perſon* is known by being ſpoken *of*, as *He*, *She* and *It*.

Q. *Have not the Pronouns*, Number *as well as* Perſon?

A. Yes, they have both a *Singular* and *Plural* Number.

Q. *Which Pronouns be of the* Singular Number *and* firſt Perſon.

A. Only *I*.

Q. *Which are of the* Plural Number *and* firſt Perſon?

A. Only *We*.

Q. *Of what* Number *and* Perſon *are the reſt of the* Pronouns?

A. *Thou* or *you*, is of the ſecond Perſon *Singular*, and *ye* or *you* of the ſecond Perſon *Plural*: *He*, *She* and *it*, are of the third Perſon *Singular*, and *they*, of the third Perſon *Plural*; and ſo is every *Noun Subſtantive* when ſpoken off, of the third Perſon *Singular*, when only one is meant; but of the third Perſon *Plural*, if more than one be meant.

Q.

Q. Then you *is both* Singular *and* Plural.

A. Yes, *Cuſtom* has made it ſo in our Language; tho' the *Verb* that is put to it, is always of the *Plural Number*. For we ſay, *you love*, which is *Plural*, and not *you loveſt*, which is the *Singular*. It is likewiſe cuſtomary among us, tho' we ſpeak but to one particular Perſon, to uſe the *Plural Number*; but then we ſay *you* not *ye*. So alſo we uſe *you* for *thou* and *thee*, and frequently ſay *your* for *thy*, and *yours* for *thine*.

Q. Are not ſome Pronouns *called* Subſtantives *and others* Adjectives?

A. Yes, The Pronouns, *I*, *thou* (or you) *we*, *ye* (or you) * *he*, *ſhe*, *it*, *who*, *ſelf*, *himſelf* and *themſelves* are *Sub-*

* I leave it to the *Grammarians* to diſpute whether *He*, *She* and *It*, are *Subſtantives* or *Adjectives*: Mr. *Turner* in his Grammar for the *Engliſh* Tongue, *pag.* 11. ſays they are *Subſtantives*; but Mr. *Greenwood* in his Eſſay towards a Practical *Engliſh* Grammar, *pag.* 123.

ſtantives; *the*, *they*, *this*, *that*, *my*, *mine*, *thy*, *thine*, *his*, *her*, *its*, *our*, *ours*, *your*, *yours*, *their*, *theirs*, *who*, *whoſe*, *which*, *what*, *ſame*, *ſome*, are *Adjectives*.

Q. *What's the difference between* who *and* which, *or* what?

A. *Who* is uſed when we ſpeak only of Perſons, *which*, when we ſpeak both of Perſons and Things, as the *Man* who *ſold the Book*; the *Horſe* which *I bought*; the *Child* which *ſhe brought forth*; what *muſt I give for him*, or *it*.

Note, We often uſe

Hereof	for	Of this
Thereof		Of that
Whereof		Of which
Hereby		By this
Thereby		By that
Whereby		By what
Hereupon		Upon this
Thereupon		Upon that
Whereupon		Upon what

123. places them among the *Adjectives*, tho' he confeſſes that *He* and *She* are moſt frequently uſed as *Subſtantives*. See *pag.* 127

	Hereabouts		About this Place
	Thereabouts		About that Place
	Whereabouts		About what Place
			In this
Note,	Herein		In that
We often uſe	Therein	*for*	In which, or in
	Wherein		(what
			With this
	Herewith		With that
	Therewith		With which and
	Wherewith		(with what

Q. How many ſorts of Pronouns *are there?*

A. Five, the *Perſonal*, the *Poſſeſſive*, the *Abſolute*, the *Demonſtrative*, and the *Relative* Pronouns.

Q. What is a Perſonal *Pronoun?*

A. That which ſupplies the place of the Perſon ſpeaking; or of the Perſon ſpoken to, or of; as *I*, *thou*, *he*, *ſhe*, *it*, *we*, *ye* or *you*, *they*.

Q. What is a Poſſeſſive *Pronoun?*

A. A *Poſſeſſive* Pronoun, is a word that declares the property of a Thing to belong to the Owner, or ſignifies *Poſſeſſion*, as *my* Book is the Book belonging to *me*; *your* Book is the Book belonging to you.

Q.

Q. Are the Pronouns Poſſeſſive *always uſed to denote Poſſeſſion?*

A. No, for ſometimes they are uſed to expreſs the cauſe, or Author of a Thing; as, *this is* your *doing*; that is, you are the cauſe or occaſion of this: this is *my* Book, *for* this is a Book of my Writing; *or*, I am the Author of this Book.

Q. Tell me which are the Pronouns Poſſeſſive?

A. The Pronouns *Poſſeſſive*, are *my* or *mine*, *thy* or *thine*, *his*, *her* or *hers*, *our* or *ours*, *your* or *yours*, *their* or *theirs*.

Q. Is their any difference between my *and* mine, thy *and* thine?

A. Yes, *my*, *thy*, *her*, *our*, *your*, *their*, are joined to *Subſtantives*; but *mine*, *thine*, *hers*, *ours*, *yours*, *theirs*, are uſed when the *Subſtantive* is left out; as *whoſe Book is this?* Mine. *Mine* and *Thine* are likewiſe uſed ſometimes when the *Subſtantive* is is expreſſed, if it begins with a *Vowel*,

not elſe; as *my Eye*, or *mine Eye*; *thy Oath* or *thine Oath.*

Q. What is an Abſolute Pronoun?

A. *Abſolute Pronouns* are thoſe which make Senſe of themſelves without any Addition; as *mine, thine, ours, yours, theirs, our, own,* &c. which are underſtood tho' no other Word be joined with them.

Q. What is a Demonſtrative Pronoun?

A. A Word that is uſed in order to our fully expreſſing or declaring what we mean; as *this* or *that* Man; *this* or *that* Book: *this, that, the ſame,* are *Demonſtrative Pronouns.*

Q. What is a Relative Pronoun?

A. A *Word* that has Relation or refers to ſome other; as, *That is the Book,* which (*Book*) I lent you; —— where, *which* relates to the Word *Book* underſtood, *who, whom, which, what, whereof, whereunto, wherewith,* are *Relative Pronouns,* they are alſo call'd *Interrogative Pronouns,* becauſe they are uſed in asking of Queſtions;

as,

as, *who* is that Man; *what* is that Thing.

Q. Are not who *and* whom, *ſometimes uſed when no Queſtion is asked?*

A. Yes, very frequently, but then they ſignify Relation to ſome Perſon; as, *Peter is the Man* whom *I ſaw*; they are the Men *who* followed us.

CHAP. III.

Of the VERBS.

Q. *WHAT is a* Verb?

A. A *Verb* is a Part of Speech that betokeneth the *doing*, *being* * or *ſuffering* of a Thing, with difference of Time; as *to be hot*, *to be cold*, *to write*, *to ſing*, *to dance*, *to be burned*,

* By *Being*, we are here to underſtand not only the bare Exiſtence of a Thing, but alſo its being in ſome Poſture, or Situation, or Circumſtance, or ſome other way affected; as, *to ſtand*, *to hang*, *to abide*, *to be wet*, &c.

Doing, denotes all manner of Action; as, *to fight*, *to write*, *to ſing*, *to dance*, &c.

Suffering, denotes the Impreſſions that Perſons or Things receive, whether they *act*, or *do*, or are *acted* upon, or become the Subject of Action themſelves; as, *Charles beats*, *Charles is beaten.*

burned, to be baniſhed, &c. and is the principal Word in every Sentence.

Q. *How are theſe* Verbs *diſtinguiſhed?*

A. Thoſe *Verbs* that ſignify merely *being*, may be called *eſſential Verbs*; thoſe that ſignify *doing* are called *Verbs active*; thoſe that ſignify *ſuffering* are called *Verbs paſſive.*

Q. *Has the* Engliſh *Tongue any* paſſive Verbs?

A. No, For we have no one Word that denotes *ſuffering*, but are obliged to make uſe of two or three Words to ſupply that want, as I ſhall ſhow you afterwards.

Q. *But what do you mean by the* difference *of* Time?

A. The *Time* of a *Verb* or *Tenſe*, as the *Latins* call it, is that which ſhows when a Thing is *doing*, *done*, or *not done.*

Q. *Are there then but three Tenſes or Times of a Verb?*

A. The *natural* and *proper* Number is but *three*, becauſe all *Time* is

either *paſt*, *preſent*, or *to come*, and therefore the three natural Tenſes, or Times are called,

1. The *Preſent Tenſe*, that *now is.*
2. The *Preter Tenſe*, that *is paſt.*
3. The *Future Tenſe*, that *is yet to come.*

Q. But do we never uſe any other diſtinction of Tenſes in Engliſh?

A. We do, for if we conſider whether an *Action* be *perfect* or *imperfect*, we may then make ſix *Tenſes*, or *Times*; that is, three Times of the *imperfect* Action, and three Times of the *perfect* Action.

Q. How do you make that appear?

A. There is,

1. The *preſent* Time of the Action not finiſhed; as, *I do ſup*, but have not yet done.

2. The *preſent* Time of the Action finiſhed; as, *I have ſupped*, and it is now done.

3. The

3. The *preter* Time of the Action not finiſhed; as, *I was at Supper then*, but had not quite done.

4. The *preter* Time of the Action finiſhed; as, *I had ſupped*, and it is now done.

5. The *future* Time of the Action not finiſhed; as, *I ſhall ſup*, or *ſhall be yet at Supper*, but not that I ſhall have then done it.

6. The *future* Time of the Action finiſhed; as, *I ſhall have ſupped*, and ſhall have done it.

Q. *What other Accidents belong to a* Verb *beſides* Time?

A. Number, Perſons and Moods.

Q. *How many* Numbers *has a* Verb?

A. Two, the *Singular* and *Plural* Number.

Q. *How many* Perſons *are there belonging to a* Verb?

A. Three in the *Singular*, and three in the *Plural Number*; as,

Firſt Perſon	*Singular.*	*I* love, or do love.
Second Perſon		*Thou* loveſt, or doſt love.
Third Perſon		*He* loveth, or doth love.
Firſt Perſon	*Plural.*	*We* love, or do love.
Second Perſon		*Ye* love, or do love.
Third Perſon		*They* love, or do love.

Q. *How are the* Numbers *and* Perſons *of* Engliſh Verbs *chiefly diſtinguiſhed?*

A. By *Nouns* and *Pronouns*, as *I* burn, *they* burn, the *Boys* play, *Peter* reads.

Q. *What is* Mood?

A. *Mood* is the manner of expreſſing the ſeveral Significations of *Verbs* both *active* and *paſſive*, which in

in *Latin* is done by the different * Terminations or Endings of the *Verb.*

Q. *How is this done in* Engliſh?

A. By the help of certain Words called *Auxiliary*, or helping Verbs, as *may* or *can*, *ſhall* or *will*, *muſt* or *ought*, &c. which we ſhall ſpeak of under the next Article.

Q.

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* The *Engliſh* Verb has no diverſity of Endings, except in the *ſecond Perſon Singular* of the *Preſent Tenſe*; and in the *ſecond Perſon Singular* of the *Preter Tenſe*, which are diſtinguiſhed by the Addition of *eſt*, as, *thou burneſt*, *thou readeſt*: Alſo in the *Third Perſon* of the *Preſent Tenſe*, an Alteration is made by adding the ending *eth*, or *es* (if the Pronunciation requires it) as *he burneth* or *burns*, he *readeth* or *reads*; and therefore cannot properly be ſaid to have any *Moods*; for ſays Mr. *Greenwood*, the *poſſibility* of the Thing is expreſs'd by *can* or *would*; the *liberty* of the Speaker to do a Thing, by *may* or *might*; the *Inclination of the Will* is expreſs'd by *will* or *would*; and the *neceſſity* of a Thing to be done, by *muſt* or *ought*, *ſhall* or *ſhould*. See *Engliſh Grammar*, pag. 136.

Q. *How many* Moods *has the* Engliſh *Tongue?*

A. None, unleſs you reckon the *Verb* itſelf, when it ſimply *affirms* or *denies*, or *asks a Queſtion*, to be one.

Q. *How is a* Verb *known?*

A. Every Word, before which you may with good Senſe place the *perſonal* Pronouns, *I*, *thou*, *he*, *we*, *ſhe*, *they*, *ye*, *you* and *it*, is a *Verb*; as, *I teach*, *thou runneſt*, *he walks*, *we ſup*, &c.

Q. *How is a* Verb active *known?*

A. Every *Verb* that will admit of *do* or *did* in good Senſe before it, is a *Verb active*; as, *I ſtand* or *I do ſtand*, *I ſit* or *I did ſit.*

Q. *If the* Engliſh *Tongue has no* paſſive Verb, *how is the* Impreſſion *or* Suffering *of a* Thing *ſignified?*

A. They do it by the help of the Verb *am* or *be*, and the *paſſive Participle*, as ſhall be ſhown afterwards.

SECT.

SECT. II.

Of the Auxiliary *or helping* VERBS.

Q. *What do yo mean by a* helping Verb?

A. A *Verb* that is put to another *Verb*, to ſignify the *Time*, or the *Mood*, or the manner of a *Verb*.

Q. *How many kinds of* helping Verbs *are there?*

A. Two, the *Perfect* and the *Defective*.

Q. *Which are they?*

A. *Have*, *am* or *be*, are called *perfect helping Verbs*; but *do*, *will*, *ſhall*, *may* and *can*, with their Preter or paſt Times, *did*, *would*, *ſhould*, *might could*, and alſo *muſt* and *ought*, are the *defective helping Verbs*.

Q. *What do you mean by a* defective Verb?

A.

A. A *Verb* that wants ſomething that other *Verbs* have.

Q. *Do the* helping Verbs *ever change their* Endings *to make the* ſecond *and* third Perſon Singular, *when they are joined to another* Verb?

A. Yes, they do, but the *Verb* before which they are ſet, is never changed, as *I do* burn, thou *doſt* burn, he *doth* burn; thou *haſt* burned, he *hath* burned, where the helping Verb *do*, changes its ending, but *burn* and *burned* are the ſame in both places.

Q. *Wherein is the difference between* ſhall *and* will?

A. *Shall* in the *firſt Perſons* expreſſes the future *Action*, or *Event*, and *Will*, promiſes and threatens; but in the *ſecond* and *third Perſons*, *ſhall* promiſes and threatens, but *will* barely foretells.

Q. *What difference is there between* ſhould *and* would?

A. Would intimates the *will* or *intention* of the *doer*; *ſhould*, the bare futurity, or that the Thing will be; as,

as, *I would love*, i. e. *I am willing to love*, *I ſhould love*, i. e. *I ought to love.*

Q. *What difference is there between* may *and* can?

A. *May* and *might* is ſpoken of the Right, lawfulneſs or poſſibility of the Thing; *can* and *could*, of the power or ſtrength of the *doer*, as *I might love*, i. e. *I am able to love*, *I could love*, i. e. *I was able to love.*

Q. *Give me the* Preter Time *of the* defective helping Verbs?

A. *Do* in the *Preter Time* makes did, *may* makes *might*, *can* makes *could*, *will* makes *would*, *ſhall* makes *ſhould*: but *muſt* and *ought* have no *Preter Time.*

Q. *What do you obſerve of the perfect helping Verbs*, have, *and* am *or* be?

A. *Have* is a *Verb* of very great uſe among us, and in all other Modern Languages, tho' not in *Greek* and *Latin*, and is thus formed.

Pre-

Preſent Time.

I have, thou haſt, or *you have, he hath* or *has.* Plural, *We have, ye have* or *you have, they have.*

Preter Time.

I had, thou hadſt or * *you had, he had.* Plural, *We had, ye had,* or *you had, they had.*

Q. *What have you to obſerve further of the Verb* have?

A. When *have* is uſed as as *helping Verb,* it denotes the Time of Action to be juſt paſt when we ſpoke; as, *I have dined.* *Had* denotes the Action to have been finiſhed at the time when we are diſcourſing of the Matter;

* N. B. *Had* does always intimate the Time paſt of an Action not done but intended to be done; as, *I had gone thither but* Peter *prevented me; I had dined with you but the Rain hindred me.*

But when *ſhall* and *will* is added to *have,* it ſignifies the Time that will be paſt; as, *I ſhall have burned; he will have burned.*

ter; as, *I had dined*, i. e. *when* Peter *came to my Houſe.*

Q. *What ſay you of the perfect Auxiliary, or helping Verb* am *or* be.

A. *Am* or *Be*, is uſed to ſupply the want of *Verbs paſſive* in our Language; for *am* or *be* being joined to the *paſſive Participle*, makes up the *paſſive Voice*; as, *I am loved*; but when it is uſed by itſelf it ſignifies *Being.*

Q. *Is* am *or* be *never uſed with the* active * Participle?

A. Yes, it is ſometimes uſed with the *active Participle*, to expreſs *Action* or *Doing*; as, *I am writing*, for *I write*, *I was writing*, *I have been writing*, *I had been writing.*

Q. *How is the Verb* am *or* be *formed*?

A.

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* *Note*, When this Verb is uſed *Infinitively* it makes *to be*; the *active Participle* is *being*; the *paſſive Participle* is *been*, for which ſome write *bin*, but corruptly.

A. This *Verb* is very irregular, as it often happens, that thoſe Things which are moſt *Vulgar* or *Common* are moſt irregular: And it has a double or twofold Formation in the *Preſent* and *Preter* Time.

Q. *How is it formed in the* Preſent Time?

A. Firſt, *I am, thou art* or *you are, he is.* Plural, *We are, ye* or *you are, they are:* Or,

Secondly, *I be, thou beeſt, he be.* Plural, *We be, ye be, they be.*

Q. *How is it formed in the* Preter Time?

A. Firſt, *I was, thou waſt* or *you were, he was.* Plural, *We were, ye* or *you were, they were:* Or,

Secondly, *I were, thou wert* or *you were, he were.* Plural, *We were, ye* or *you were, they were.*

Q. *When are* be *and* were *to be uſed inſtead of* am?

A. They are commonly uſed after *if, that, although, whether*; as, *if it* be *ſo, if he* were *alive*, &c.

Q.

Q. *Are not theſe* helping Verbs *ſometimes joined together?*

A. Yes, frequently; as, *I might have died*, but then one of them expreſſes the *Manner*, the other the *Time* of the *Verbs* ſignifying, except in *be* or *been*, which is uſed to denote *being* or *ſuffering*, i. e. *to be done.*

Q. *Why are theſe Verbs*, have, am *or* be, * *called perfect* helping Verbs?

A. Becauſe they are formed like other *Verbs.*

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* *Note*, All the *Tenſes* or *Times* of a *Verb Active*, may be expreſſed by the *Verb Am*, and the *Active Participle*, which ſee under the next Chapter.

SECT. III.

Of the Regular VERBS *and their Formation.*

Q. *What is a Regular Verb?*

A. Thoſe Verbs that keep a certain Rule in the Formation of their *Tenſes* or *Times*, are called Regular Verbs.

Q. *How is a Regular Verb formed in the* Preſent Tenſe, *or* Time that now is?

A. Thus, *I burn*, *thou burneſt* or *you burn*, *he burneth* or *burns*: Plural, *We burn*, *ye* or *you burn*, *they burn.*

Q. *How is it formed in the* Preter Tenſe *or* Time paſt?

A. *I burned*, *thou burneſt* or *you burned*, *he burned*: Plural, *We burned*, *ye* or *you burned*, *they burned.*

Q. *How in the* Future Tenſe, *or* Time to come?

A. By the help of *ſhall* or *will*; as, *I will burn*, *thou wilt* or *you will burn*,

burn, he will burn: Plural, *We will burn, ye* or *you will burn, they will burn:* Or, *I ſhall burn, thou ſhalt* or *you ſhall burn, he ſhall burn:* Plural, *&c.*

Q. *What do you obſerve of theſe* Verbs *in the Formation of the* Preſent *and* Preter *Time?*

A. I obſerve, that the *Preſent Tenſe* is the *Verb* itſelf, and that the *Preter* or *paſt Time*, is made by the Termination *ed* added to the *Verb*; as, *burn, burned*, &c.

Q. *But is it ſo in all* active Verbs?

A. No, for when the *Preſent Tenſe* ends in *e*, then the *Preter Tenſe* is made, by only adding *d* to the *Preſent*; as, *love, loved.*

Q. *Does the* Preter Tenſe *or* Time paſt *of* Engliſh *active Verbs, always end in* d *or* ed *added to the* Preſent Tenſe?

A. It does not; for there are ſome *Verbs*, whoſe Ending is the ſame in both *Tenſes*; as, *read, read*, and then

then the Senſe of the Place, and the *helping Verbs* muſt diſtinguiſh them.

SECT. IV.

Of the Irregular VERBS.

Q. *Wherein does the Irregularity of* Engliſh Verbs *conſiſt?*

A. In the Formation of the *Preter Tenſe*, and *paſſive Participle.*

Q. *Give an Example?*

A. *Give*, would if it was regular make *gived* in the *Preter Time*, and *gived* in the *paſſive Participle*, but it makes *gave* in the *Preter Time* and *given* in the *paſſive Participle*, which is contrary to Rule, for the *Preter Time* and *paſſive Participle* ſhould end, if they were formed regularly, in *ed.*

Q. *Does this Irregularity extend to Foreign Words?*

A.

A. No, * It reaches only ſuch Words as are native and originally *Engliſh*, and of one Syllable, or derived from Words of one Syllable.

SECT. V.

Of the Formation of the Times of the PASSIVE-VOICE.

Q. *If the* Engliſh *have no* paſſive Verbs, *in what manner is that defect ſupplied by the help of the Verbs* am *or* be, *and the* paſſive Participle; *as was ſaid before?*

A. They expreſs the Formation of the *Preſent Tenſe* or *Time*, thus: Sin-

* *N. B.* Theſe irregular *Verbs* being many, I know of no better Method to point out their Irregularities to a Learner, than by ſetting them down in Tables Alphabetically, which you may find done in a Book, entitled, *The* Engliſh *Spelling-Book and Expoſitor*, lately Re-printed for Mr. *A. Ward.*

Singular, *I am burned, thou art* or *you are burned, he is burned*; Plural. *We are burned, ye* or *you are burned, are burned.*

Q. *How is the* Preter Tenſe *or* Time *formed?*

A. After a threefold manner; as, Sing. *I was burned, thou waſt* or *you were burned, he was burned*; Plu. *We were burned*, &c.

Sing. *I have been burned, thou haſt* or *you have been burned, he hath* or *has been burned*; Plu. *We have been burned*, &c.

Sing. *I had been burned, thou hadſt* or *you had been burned, he had been burned*; Plu. *We had been burned*, &c.

Q. *How is the* Future Tenſe *or* Time *formed?*

A. The *Future Tenſe* of the *Verb, paſſive*, is formed double; as, Sing. *I ſhall* or *will be burned, thou ſhalt* or *will be burned, he ſhall* or *will be burned*; Plu. *We ſhall* or *will be burned*, &c. Or,

Sing.

Sing. *I ſhall* or *will have been burned, thou ſhalt* or *wilt*, or *you ſhall* or *will have been burned, he ſhall* or *will have been burned*; Plu. *We ſhall* or *will have been burned*, &c.

SECT. VI.

Of the manner of expreſſing the ſeveral Significations of Verbs *both* Active *and* Paſſive.

Q. *If the* Engliſh Tongue *has no* Moods, *how do they expreſs the* different manners of Verbs, *whether a Thing* may *or* can *be done*, &c?

A. They do it by the aſſiſtance of the *helping Verbs.*

Q. *Tell me, how?*

A. The bare or ſimple aſſerting a Thing to be *ſo* or *not ſo*, is thus expreſſed; *I burn* or *do burn, I do not burn, I will burn, I will not burn,*

&c. which manner of signifying is called the *Indicative Mood* in *Latin.*

Q. *How is the manner of* Verbs *signifying* Command, Exhortation *or* Entreaty *expressed*?

A. In an *Active Sense* thus, Sing. *Burn thou* or *do thou burn, let him burn*; Plu. *Burn ye* or *do ye burn, let us burn, burn ye* or *you, let them burn.*

In a *Passive Sense* thus, Sing. *Be thou burned, let him be burned*; Plu. *Be ye* or *you burned, let us be burned, let them be burned*; which manner of signifying is called the *Imperative Mood* in *Latin.*

Q. *How is the* manner *of the* Verbs *signifying* * Power, Liberty, Inclination, Duty *or* Necessity, *expressed.*

A. By these *helping Verbs, shall* or *will, may, can, might, would, should, could, must* or *ought.*

Q. *Give an Example in the* Active *and* Passive-Voice.

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* *Vid.* The *Note* at the bottom of *page* 80.

A. In the active *Preſent Tenſe*, Sing. *I can burn, thou canſt* or *you can burn, he can burn*; Plu. *We can burn*, &c.

In the *Preter Tenſe*, Sing. *I could burn, thou couldſt* or *you could burn, he could burn*; Plu. *We could burn*, &c.

In the paſſive *Preſent Tenſe*, Sing. *I can be burned, thou canſt* or *you can be burned*, &c.

In the *Preter Tenſe*, Sing. *I could be burned, thou couldſt* or *you could be burned*, &c.

Q. *How is the* manner *of a* Verbs, *ſignifying the* Liberty *of a* Perſon to do a Thing, *or of a* Thing to be done, *expreſſed.*

A. By *may*, in the *Preſent Tenſe* and *might* in the *Preter Tenſe*; as, Sing. *I may burn, thou mayſt* or *you may burn, he may burn*; Plu. *We may burn*, &c.

Sing. *I might burn, thou mighteſt* or *you might burn, he might burn*; Plu. *We might burn*, &c.

Q. *How is this manner expreſſed in the* Paſſive Voice?

A. Thus, Sing. *I may be burned, thou mayſt* or *you may be burned*, &c. in the *Preſent Tenſe.*

Sing. *I might be burned, thou mighteſt* or *you might be burned*, &c. in the paſt Time; and this *manner* is called in *Latin* the * *Potential* or *Subjunctive Mood.*

Q. *How is the* manner *of a* Verbs *ſignifying the* Inclination *of the* Will, *and the* neceſſity *of a Thing* to be done, *expreſſed?*

A. The *Inclination* of the *Will*, is ſignified by *will* and *would*; the *neceſſity* of a Thing *to be done*, by *ſhall* and *ſhould*, and alſo *muſt* and *ought.*

Q.

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* *N. B.* It is call'd the *Potential Mood*, if it denotes the Power of *doing*, and the *Subjunctive*, when it is ſubjoined or added to another Sentence by a *Conjunction*; as *Peter comes* that *he may preach*, where *that* joins the two Sentences together.

Q. *How is the* manner *of a* Verbs *ſignifying* being, doing, *or* ſuffering, *without mentioning either the* Perſon *or* Thing, *that is*, does, *or* ſuffers, *or the* Number, *expreſs'd in* Engliſh?

A. By ſetting the Prepoſition *To* before the *Verb*; as, *to be*, *to burn*, *to love*, *to be loved*; which *manner* is called in *Latin*, the *Infinitive Mood.*

SECT. VII.

Of the VERB NEUTER.

Q. *What is meant by a* Verb Neuter?

A. A *Verb Neuter* is the ſame as an *eſſent al Verb*, but moſt frequently known, by being termed *Neuter* or *Abſolute.*

Q. *How is this Verb diſtinguiſhed from the reſt?*

A. A *Verb Neuter* (or *Abſolute*) is a Verb which ſignifies the *State* or *Being*, and ſometimes the *Action* of a *Perſon* or *Thing*, but then it can have no *Noun* after it, to denote the *Subject* of Action; as, *I am, to ſtand, to lie, to ſit, to walk*, &c.

Q. *Explain what you mean by ſaying*, But then it can have no Noun after it?

A. That is, when it denotes *Action*, the *Action* does not paſs upon any other *Thing*, for we do not ſay *to ſtand a Thing, to walk a Thing*, &c. whereas in a *Verb active* the *Action* paſſes over on ſome other *Thing*, and conſequently can have a *Noun* after it; as, *to beat a Dog, to read a Book*, &c.

Q. *How many ſorts of* Verbs Neuter *are there?*

A. Two.

Q. *Which be they?*

A. One ſort ſignifies only the *Being*, or *State* of a *Perſon* or *Thing*, either in reſpect of *Poſture* or *Situation*,

tion, as *to ſit*, *to hang*, &c. the other Sort are ſuch as ſignify barely or ſimply *Action*, yet ſo as ſuch *Action* terminates in the *Perſon acting*; as, *I creep*, *I run*, but when the *Action* paſſes upon another *Subject*, then it is purely a *Verb active*; as, *Charles beats the* * *Boy.*

Q. *Are not ſome* Verbs Neuter *expreſſed like* Verbs paſſive?

A. Yes; as, *I grieve*, or *I am grieved*, *I rejoice*, or *I am rejoiced*, &c. and are frequently uſed for each other.

---

* *Note*, Here the *Action* paſſes upon the *Boy*, and hence ariſes the diſtinction of *Verbs Tranſitive* and *Intranſitive* in *Latin*, *i. e.* when the *Action paſſes* or does *not paſs* from one *thing* to *another.*

CHAP. IV.

Of the PARTICIPLE.

Q. *WHAT is a* Participle?

A. A part of Speech derived of a *Verb*, and betokens *being*, *doing* or *ſuffering*, as a *Verb* does, but is otherwiſe like an *Adjective*.

Q. *Is the* Participle *always derived of a* Verb?

A. Yes, for from the *Verb to love* *, come the *Participles*, *loving* and *loved*, from *burn* comes *burning* and *burned*.

Q. *How does it ſignify as a* Verb?

A.

* *Note*, If the *Verb* ends in *e*; as, *love*, then the *e* is left out in the *Participle*; as, *loving*.

A. It ſignifies *being*, *doing* and *ſuffering* as a *Verb* does, and alſo implies *Time* like a *Verb*; as, *I was ſitting*, *I am reading the Book*, *I was burned.*

Q. *How is it like an* Adjective?

A. Becauſe it is often joined to a *Subſtantive*, in the ſame manner as the *Adjective* is, as a *loving Child*, a *learned Man.*

Q. *How many* Participles *are there?*

A. Two; the *active Participle* that ends in *ing*, as *loving*, and the *paſſive Participle* that commonly ends in *ed*, as *loved* *, *burned*, &c.

Q. *Doth the* active Participle *always end in* ing?

A. Yes.

Q. *Doth the* paſſive Participle *always end in* ed?

† *Note*, If the *Verb* ends in *e*, as *love*, the *paſſive Participle* is formed by adding *d*, to the *Verb*; as, *love*, *loved.*

A. No, for it is often Irregular and ends in *'d* or *'t*; as *plac'd* or *plac't* for *placed*, and ſometimes in *n*, as *beaten*, *begun*, &c.

Q. *Why is the* Participle *in* ing, *called the* active Participle?

A. Becauſe it ſignifies *action* or *doing*, as *I am cutting a Stick*, &c.

Q. *Why is the* Participle *in* ed, *called the* paſſive Participle.

A. Becauſe with the Verb *to be*, it makes up the whole *paſſive Voice*.

Q. *Is the* active Participle *ever uſed as a* Subſtantive?

A. Yes, very often, for from *to begin*, comes the *Participle beginning*; as, *I am beginning the Work*, which is turned into a *Subſtantive*; as, *In the beginning God created the World.*

Q. *Are the* Participles *ever uſed as* Adjectives?

A. Yes, They are ſo uſed in four different Caſes.

Q. *Which is the firſt Caſe?*

A.

A. They are uſed ſo, when they have no reſpect to Time; as, a *learned Book.*

Q. *Which is the Second?*

A. When they are joined to *Subſtantives*; as, *an underſtanding Man*, a *carved Head*, *a writing Desk.*

Q. *Which is the third Caſe wherein they are uſed as* Adjectives?

A. When they may be compared; as, *learned*, *more learned*, *moſt learned.*

Q. *Which is the fourth Caſe?*

A. They are uſed as *Adjectives* when they are compounded with a *Prepoſition*, that the *Verb*, they come from cannot be compounded with; as, *unbecoming*, *unheard*, *unſeen*, for we do not ſay to *unbecome*, to *unhear*, &c.

Q. *Are not the* Participles *really mere* Adjectives?

A. No, for the *Participle* is often uſed where the *Adjective* can have no place.

Q.

Q. *Give an Example where they are ſo uſed.*

A. In theſe Inſtances, *I am* writing *a Book*, *he is* mending *a Pen*, *we have* burned *the Sticks*, *ye have* praiſed *the Houſe.*

CHAP.

CHAP. V.

Of the ADVERB.

Q. *WHAT is an* Adverb?

A. An *Adverb* is a Word that is joined to a *Verb*, to an *Adjective*, to a *Participle*, or another *Adverb* to denote or mark ſome *Circumſtance*, ſome *Quality* or manner ſignified by them.

Q. *How is it joined to a* Verb?

A. Thus, *John loves ſincerely.*

Q. *How to an* Adjective?

A. Thus, *He is a very good Man.*

Q. *How to a* Participle?

A. Thus, *A Man ſincerely hating Vice.*

Q. *How to another* Adverb?

A. After this manner; *he lives very happily.*

Q. *What is the uſe of the* Adverb?

A.

A. To ſhorten Diſcourſe, by ſignifying in one Word, what could not be done without a *Noun* and a *Prepoſition*; as, *wiſely*, for *with Wiſdom.*

Q. *Are not* Adjectives *ſometimes uſed as* Adverbs?

A. Yes, They are often uſed ſo; and there is ſcarce any *Adjective*, from whence an *Adverb* in *ly* may not be formed; as, from the *Adjectives*, *juſt*, *wiſe*, *prudent*, *brave*, &c. come the *Adverbs*, *juſtly*, *wiſely*, *prudently*, *bravely.*

Q. *What ſort of* Adverbs *are thoſe in* ly?

A. *Adverbs* in *ly* are *Adverbs* of *Quality*, and do for the moſt part denote the ſame *manner* or *quality* as the *Adjectives* do, from whence they are derived; as, *that was nobly done*, or *that was a noble Deed*; *God's Mercy is infinite*, or *God is infinitely merciful.*

Q. *Are not ſome* Adverbs *compared?*

A.

A. Yes, Some are; as, *often*, *oftner*, *oftenest*, but eſpecially the *Adverbs* in *ly*; which are compared by *more* and *moſt*; as, *wiſely*, more *wiſely*, moſt *wiſely*.

Q. *What is the Signification of the Adverbs*, here, there, where, whence, thence, hence, whether, hither, thither, *&c.*

A. Here *is in this Place*; there *in that Place*; where *in which Place*; thence *is from that Place*; hence *is from this Place*; whether *is to which Place*; hither *is to this Place*; thither *is to that Place.*

CHAP. VI.

Of the CONJUNCTION.

Q. *WHAT is a* Conjunction?

A. A part of Speech that joins *Sentences* together, and ſhews the manner of their dependance upon one another; as, *and*, *but*, *or*, *not*, *nor*, *alſo*, *if*, *unleſs*, &c.

Q. *Do they not join* Words, *as well as* Sentences *together?*

A. No, They do not ſtrictly ſpeaking, for in this Sentence, *Peter* and *Paul preaches*; *preaches* is underſtood in the firſt Part of the Sentence, i. e. *Peter preaches*, and *Paul preaches*, where there are two Sentences joined together by the *Conjunction and.*

Q. *Which* Conjunction *is of moſt general Uſe?*

A.

A. The Conjunction *and*, as *Bread* and *Cheeſe*, *Black* and *White*, *Fair* and *Brown*, &c.

Q. *How many ſeveral ſorts of* Conjunctions *are there?*

A. There are various ſorts, but all of them may be reduced to theſe two Heads:

1ſt, Conjunctions Copulative; as, *and*, *nor* and *neither*, (*for* and *not.*)

2d, Conjunctions Disjunctive; as, *or*, *either*, *nor*, *neither*, *whether.*

Q. *How is a* Conjunction Copulative *uſed?*

A. A *Conjunction Copulative* is uſed to join or couple two *Propoſitions* or *Sentences* together, under the ſame *Affirmation* or *Negation*; as, *I have Wine* and *Ale*, but *neither Meat* nor *Fowls.*

Q. *How are the* Conjunctions Diſjunctive *uſed?*

A. They are made uſe of in ſuch a manner for the Connexion of a Diſ-

Diſcourſe, as to mark at the ſame Time *Diviſion* or *Diſtinction* in the Senſe of the Things ſpoken of; as, *It is one* or *the other, I do not know* whether *it be good or bad.*

CHAP.

CHAP. VII.

Of the PREPOSITIONS.

Q. *WHAT is a* Preposition?

A. A *Preposition* is a Part of Speech ſet before other Words, and ſhews the Relation that the Word following it, has to ſome Word before it.

Q. *Which are the* Engliſh Prepoſitions?

A. Theſe, *above, about, after, againſt, among, at, before, behind, beneath, below, between, beyond, by, for, from, in* or *into, of, off, on* or *upon, out, over, through, till* or *until, to, toward, under, with, within, without*, &c.

Q. *How are* Prepoſitions *diſtinguiſhed?*

A.

A. In the *Latin Grammar*, they are uſually ranked under theſe two Heads, viz. *Prepoſitions* in *Appoſition*, and *Prepoſitions* in *Compoſitions.*

Q. *Shew me ſome of the firſt ſort?*

A. *Above, about, after, againſt, among, before, behind, beſide, betwixt, between, throughout, until, within, without*, &c. are called *Prepoſitions* in *Appoſition.*

Q. *Why are they called ſo?*

A. They are ſo termed from their being ſet before other Words to govern them; as, *above the Earth, about the Wood, after Dinner*, &c.

Q. *Shew me ſome* Prepoſitions *in* Compoſition?

A. Theſe Prepoſitions, *miſ, en, un, diſ, in, up, ad, after, out, over, under*, &c. are called *Prepoſitions* in *Compoſition*, becauſe they cannot be ſeparated from the Words they compoſe, without altering the Senſe of them; as, *miſ-fortune, un-done, diſ-grace*, &c. would ſignify quite contrary, if they were not compounded with their *Prepoſitions.* Q.

Q. *Of what uſe are the* Conjunctions *and* Prepoſitions *in a Language?*

A. The knowledge of them is ſo neceſſary to the right underſtanding of any Language, that unleſs we know how to uſe and apply them rightly, we ſhall never be maſters of that Language; eſpecially of the *Engliſh Tongue*, which not only applies them to the ſame uſes and ends that the *Latin Tongue* doth; but alſo to ſupply that which the *Latin Tongue* does another way, *viz.* in making up the ſeveral Caſes of Nouns, which the *Latins* do by different Terminations or Endings there of.

CHAP.

CHAP. VIII.

Of the INTERJECTIONS.

Q. *WHAT is an* Interjection?

A. An *Interjection* is a Part of Speech, which ſerves to repreſent ſome ſudden *Paſſion* or *Motion* of the *Mind*; as, *oh! ah! alack! alas! fie! pho! O ſtrange! O wonderful! well-done, hey-day, ho, hark, ha, ha, ha.*

Q. *How are the* Interjections *diſtinguiſhed?*

A. Into two ſorts, *Solitary* and *Paſſive*; *Social* and *Active.*

Q. *Give an Example of the* Solitary *and* Paſſive *kind?*

A. *Heigh!* denoting Admiration; *hem, hy,* doubting or conſidering; *piſh,*

piſh, *tuſh*, deſpiſing; *oh*, *oh*, *ah*, ſignifying Sorrow; *ah*, *alack*, *alas*, Love and Pity; *fie*, *pho*, Hate and Anger.

Q. *Why are they called* Solitary *and* Paſſive Interjections?

A. They are ſo termed from their being uſed by us when we are alone, or not ſo directly tending to diſcourſe with others *, and are the reſult of a ſurpriz'd *Judgment* or *Affection.*

Q. Give an Example of the *Social* and *Active* kind.

A.

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* *N. B.* Sometimes the ſame Word is of different Parts of Speech, which muſt be diſtinguiſhed by Senſe; as for Example; the Word *Sound* in this Sentence, *I will ſound the Trumpet*, is a *Verb*; in this Sentence, *I hear the ſound of a Trumpet*, it is a *Subſtantive:* But in this Sentence, *He is a Man of ſound Judgment*, it is an *Adjective.*

Note alſo, That all *Adverbs*, *Conjunctions* and *Prepoſitions*, are by ſome Writers called by the general Name of *Participles* or ſmall Words.

A. They are ſuch as denote *exclaiming*, or *crying out*; as, *oh*, *ſoho*, ſilencing, as *huſh*; beſpeaking Attention, as *ho*, *ho*; expreſſing Attention; as *ha*; or ſuch as are uſed to diſpoſe the Affections of the Hearer by *Inſinuation* or *Blandiſhment*, as *now*, or *Threatning*, as *Ve* *, *Woe*.

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* *Woe*, is rather a *Noun Subſtantive*, for *Wo's me*, is, *Woe is to*, or *for me*.

CHAP.

CHAP. IX.

Of the SYNTAX, *or* right-placing, *or* joining *Words in a* Sentence.

SECT. I.

Of a SENTENCE.

Q. *WHAT is a* Sentence?

A. A Sentence is the joining together of two or more Words, ſo as to make compleat Senſe; as, *Man is mortal. God is juſt.*

Q. *What are the* eſſential *Parts of a* Sentence?

A. The eſſential Parts of a Sentence. without which it cannot be,

are a *Verb* and a *Subſtantive* called a * *Nominative Word*; all other Words in a Sentence depend upon one of theſe two, either *mediately* or *immediately.*

Q. Why cannot a Sentence be without a Verb *and a* Nominative *Word?*

A. Becauſe nothing can be ſaid of another without a *Verb*, and no *Verb* can be without the *Nominative* of the *Subject*, either expreſs'd or underſtood.

Q. How is a Sentence *diſtinguiſhed in reſpect of Compoſition?*

A. Into *Simple* and *Compound.*

Q. What is a Simple Sentence?

A. A *Simple Sentence*, is that wherein there is but one *Verb*, and one *Nominative* of the *Subject* either expreſs'd or underſtood, as *Life is ſhort.*

Q. What is a Compound Sentence?

A.

* This is what the *Latins* call the *Nominative Caſe.*

A. A *Compound Sentence* is two *Simple Sentences* joined together by a *Conjunction Copulative*; as, *I play*, and *Thou readeſt.*

SECT. II.

Of the Agreement between the Subſtantive *or* Nominative Word *and the* VERB.

Q. *Tell me what you underſtand by the* Subſtantive *or* Nominative Word?

A. The *Subſtantive* or Name of a *Thing* or *Perſon*, that is, *does* or *ſuffers*, may be called the *Nominative Word.*

Q. *How is the* Nominative Word *plac'd in* Engliſh?

A. Uſually before the Verb; as, *I am, Peter loves, the Men read, the Book is read.*

Q. What Exceptions have you to this Rule?

A. I have five Exceptions.

Q. Which is the first Exception?

A. In an *Interrogative Sentence*, or when a *Queſtion is ask'd*, the *Subſtantive* is put after the *Verb*; as, *Is* John *at Home?*

Q. Which is the ſecond Exception?

A. If it be a *helping Verb*, the *Subſtantive* comes after it; as, *Does* Peter *love? Will* you *read?*

Q. Which is the third Exception?

A. If there be *two helping Verbs*, then the *Subſtantive* is ſet after the firſt of them; as, *Could* he *have done it. Might* Charles *have bought it.*

Q. Which is the fourth Exception?

A. In an *Imperative* or *Commanding* Sentence, the *Subſtantive* is alſo ſet after the *Verb*; as, *Burn thou, read ye.*

Q. Which is the fifth Exception?

A. In a *Conditional* or *Yielding* Sentence, 'tis alſo ſet after the *Verb*; as, *Had I known* (i. e. *If I had known*) *he*

he ſhould not have done it; were I a bad Man, &c. *for, if I was a bad Man.*

Q. *Is the* Nominative Word *always ſet before the* Verb, *in all other Caſes except theſe here mentioned?*

A. No, For when the Word *there*, or *it*, is put before the *Verb*, the *Nominative Word* follows it; as, *There was a Noiſe*, i. e. *a Noiſe was*; *it was* John *did it*; and ſo alſo in ſome other Caſes.

Q. *How is the* Genitive Caſe *to be placed?*

A. Always before the other *Subſtantive*, when the *Genitive Caſe* and another *Subſtantive* come together; as, *the Maſter's Horſe.*

Q. *How ſhall I find out in any Sentence which is the* Nominative Word *to the* Verb?

A. By asking the Queſtion **who or what*, and the Word that anſwers to

* *Note*, When we ſpeak of *Perſons*, the Queſtion is to be made by *who*; when we ſpeak of *Things*, it is to be made by *what.*

the Queſtion *who is*; *does* or *ſuffers*; or *what is*, *what does*, &c. ſhall be the *Nominative Word* to which the *Verb* relates; as, *I love. Who loves? I*; that is, the *Nominative Word. We read.* Who *reads? We*; where *we* is the *Nominative Word. The Book is read.* What *is read?* the *Book*; here *Book* is the *Nominative Word.*

Q. *Is the* Nominative Word *to which the* Verbs *relate in any Sentence, always found in this manner?*

A. *It is* *; but it may be obſerved that not only *Nouns* and *Pronouns Subſtantive*, but whatever elſe denotes that which *is*, or *does*, or *is done*, is accounted a *Nominative Word* to the *Verb*; ſo that the whole Sentence is ſometimes put, as a *Nominative Word* to the *Verb*; as, for Example, *An honeſt and ſincere Mind, and*

* If the Anſwer to this Queſtion be thought too burthenſome to the Learner's Memory, he may paſs it over, and Anſwer only in the two firſt Words, *It is.*

and a hearty deſire and endeavour to do the Will of God, is the greateſt Security and beſt Preſervative againſt dangerous Errors and Miſtakes in Matters of Religion. What *is the greateſt Security*, &c. *An honeſt and ſincere Mind*, &c. which whole Sentence is as a *Nominative Word* to the *Verb IS*; and ſometimes the *Verb* itſelf put *infinitively*, i. e. with *to* before it, is as a *Nominative Word* to the *Verb*; as, *to lye* is *ſhameful.*

Q. *How muſt the* Verb *agree with the* Nominative Word?

A. It muſt be of the ſame *Number* and *Perſon*, that the *Nominative Word* is of; as, *thou loveſt*, not *thou loveth*, or *love*, which is falſe *Grammar.*

Q. *If two* Subſtantives Singular *come together, how muſt the* Verb *be put?*

A. In the *Plural* Number; as, *Peter* and *James fight*, not *fights.*

Q. *How ſhall I know what* Perſon *they are of.*

A. *I* and *another* is as much as *we.*

Thou and *another* is as much as *ye.*

He and *another* is as much as *they.*

And *we* is the firſt Perſon, *ye* the ſecond, and *they* the third Perſon *Plural.*

Q. *Is not the* Verb *ſometimes* Plural, *though the* Nominative Word *be* Singular.

A. Yes, if the *Subſtantive* be a *Collective Noun,* or a *Noun* of *Multitude,* i. e. if it comprehends or includes many Particulars in it; as, *Part are,* or *Part is*; *the Multitude are very noiſy,* or *is very noiſy.*

SECT. III.

Of the Agreement between the Subſtantive *and* Adjective.

Q. *How is the* Adjective *joined to its* Subſtantive *in* Engliſh?

A. The *Adjective* in *Engliſh* is always applied to its *Subſtantive*, without any diſtinction of *Caſe*, *Gender*, or *Number*; as, *a good Boy*, *a clean Book*. Except *this* and *that*, which make *theſe* and *thoſe* in the *Plural*.

Q. *Where is the* Adjective *placed in* Engliſh?

A. Immediately before the *Subſtantive*; as, *a good Boy*, *a good Thing*, *good Boys*, *good Things*, unleſs a *Verb* comes between the *Adjective* and its *Subſtantive*; as, *happy is the Man*.

Q. *Is the* Adjective *always ſet before the* Subſtantive?

A. No, For when there are more *Adjectives* than one joined together,

or one *Adjective* with other Words depending on it, the *Adjective* is generally ſet after the *Subſtantive*; as, a *General* both *wiſe* and *Valiant*; alſo when the Article * *The*, comes between; as, *George the firſt.*

Q. *Are not* Adjectives *ſometimes uſed as* Subſtantives?

A. Yes, They are often ſo uſed; as, *others*, for *other Men*, or *other Things*; and ſometimes they are uſed as *Adverbs*; as, *Ill done*, &c. in which Caſe they are reckoned as *Adverbs.*

Q. *Is not the* Adjective *put* Subſtantively *when* Men *or* Thing *is the* Subſtantive *underſtood?*

A. It is; as, *All love themſelves beyond others, that is,* (all People) (beyond other People.)

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* *N. B.* The Article *the* is generally added to *Adjectives* when uſed as *Subſtantives*; as, *The long and lazy*, &c.

SECT. IV.

Of the Agreement of the Relative *and its* Antecedent.

Q. *What is a* Relative Sentence?

A. A *Relative Sentence*, is that which hath in it the *Relative Adjective*, who *or* what.

Q. *Why is the* Relative Adjective *ſo call'd?*

A. The *Relative Adjective* is ſo call'd becauſe it *relates*, or *rehearſes* after it ſome *Antecedent* or foregoing *Subſtantive*; as, *This is the Book* which (*Book*) *I loſt.* Which Antecedent is commonly the Word immediately before it.

Q. *Of what Number and Perſon muſt the* Relative *be?*

A. The *Relative* muſt be of the ſame Number and Perſon with the *Antecedent*; as, *Happy is the* Man that *findeth Wiſdom. Bleſſed are* they which

which *are perſecuted for Righteouſneſs ſake.*

Q. *Is not the* Relative *ſometimes ſuppreſt?*

A. The *Relative* is often elegantly ſuppreſs'd in *Engliſh*; as, *This is the Child I love*, or *whom I love.*

SECT. V.

Of the Tranſpoſition *or* Tranſplacing *of* Words *and* Sentences.

Q. *What is* Tranſpoſition?

A. The placing of Words and Sentences out of their natural Order, as in this Sentence; *Any Thing though never ſo little which a Perſon ſpeaks of himſelf, in my Opinion is ſtill too much.* The natural Order of which is thus; *Any Thing is too much in my Opinion, which*

which a Perſon ſpeaks of himſelf, tho' never ſo little.

Q. *What is chiefly to be obſerved under this Head?*

A. There are four Things chiefly to be heeded.

Q. *Which is the* firſt?

A. The *Subſtantive* is often put out of its Place, eſpecially when *there*, or *it*, is ſet before the *Verb*; as, *There was a Man*, i. e. *a Man was there*; *it is the Cuſtom*, i. e. *the Cuſtom is.*

Q. *Which is the* ſecond?

A. In an Interrogative Sentence the *Subſtantive* is always miſplaced; as, *Are* you *the Boy*; *is* Peter *alive*; *does* he *read well.*

Q. *Which is the* third?

A. The * *Adjective* is alſo often put out of its Place; eſpecially if a *Verb*

* *Note*, The beſt and cleareſt Writers have the fewceſt *Tranſpoſitions* in their Diſcourſes, it being more allowable in *Verſe* than *Proſe.*

Verb come between the *Subſtantive* and the *Adjective*; as, *Happy is the Man, for the Man is* happy.

Q. *Which is the* fourth *Thing obſervable under this Head?*

A. The fourth Thing obſervable is, That the Prepoſitions in a Sentence are frequently *tranſplaced*; as, *Whom do you dine with?* for, *With whom do you dine? What Place do you come from?* inſtead of, *From what Place do you come?*

SECT. VI.

Of the Ellipſis, *or leaving out a Word or Words in a* Sentence.

Q. *Upon what Account may Words be left out?*

A. Words may be left out upon four principal Accounts.

Q.

Q. *Shew me the* firſt?

A. When a Word has been mentioned juſt before, and may be ſuppoſed to be kept in Mind; as, *Cæſar came, and ſaw,* and *conquered.* Where we need not ſay, *Cæſar came, Cæſar ſaw,* and *Cæſar conquered,* it being as well underſtood without it: So alſo in a *Relative* Sentence, the *Antecedent* or foregoing Word is ſeldom repeated; as, *I bought the Horſe* which *you ſold,* i. e. *which Horſe,* &c.

Q. *Shew me the* ſecond?

A. When any Word is to be immediately mentioned in the latter Part of a Sentence, if it can be well underſtood it may be left out in the former Part; as, *I ever did, and ever ſhall* love *you,* i. e. *I ever did* love, *&c.*

Q. *Shew me the* third?

A. When the Thought is expreſs'd by ſome other means; as, *Pointing to a Man? You need not ſay, Who is that Man*; but *who is that.*

Q.

Q. *Shew me the* fourth?

A. Thoſe Words which upon the mentioning of others, muſt needs be ſuppos'd to be meant, may be left out; as, *When you come to* Paul's *then turn to the left*, i. e. *Paul's* Church, *and* left *Hand.*

Q. *In what* other Caſes *are Words ſuppreſt or left out in a* Sentence?

A. The Conjunction *That*, and *that* when it ſignifies *which*; alſo the Relative, *which*, *who*, *whom*, may be omitted; as, in theſe Sentences following. *I am glad you came*, for *I am glad* that *you came*. *This is the Man I love*, for *whom* I love. *This is the Book you lent me*, for *that* or *which* you lent me.

Q. *Is not a whole Sentence left out ſometimes?*

A. Yes, As here, *It is our Duty to pay a reſpect to the Virtuous*, and alſo *to thoſe who bear an Office in the State*; where this Sentence (*It is our Duty to pay a Reſpect*) is left out in the latter Sentence.

SECT.

SECT. VII.

A ſhort Praxis on the foregoing RULES.

Q. *In theſe Sentences following, tell me which Words are* Subſtantives *and the reaſon why they are ſo called?*

Good *Boys* love good *Books*. Where is the *School?* We will go with you to the *Temple*. I walk in the *Shade* becauſe it is pleaſant. The *Book* is publiſhed. I ſaw a prancing *Horſe*.

A. The Words *Boys*, *Books*, *School*, *Temple*, *Shade*, *Horſe*, are *Subſtantives*, becauſe they ſignify *the Things themſelves that are ſpoken of*, and will in good Senſe admit of the Article *A* or *The* before them; as, *the Boys*, *the Books*, a *or* the *School*, *Temple*, *Horſe*, &c.

Q.

Q. *Of theſe* Subſtantives *are any of them* proper?

A. No, They are all *common* becauſe they belong to all of the kind.

Q. *Which are* Plural *and which* Singular?

A. Only *Boys* and *Books* are *Plural*, the reſt are *Singular.*

Q. *How do you know the Words* Boys *and* Books *are* Plural?

A. Becauſe they ſpeak of more than one, and take (*s*) to make them *Plural*; as *Boy, Boys, Book, Books.*

Q. *Shew me the* Adjectives *in theſe Sentences above?*

A. There are only theſe two, *good, pleaſant.*

Q. *How do you know the Words* good *and* pleaſant *are* Adjectives?

A. Becauſe they ſhew the manner or quality of the Perſon or Thing ſpoken off; as, *good Boys, good Books, pleaſant Shade.* And cannot with any Senſe ſtand alone in the Sentence, without ſome *Subſtantive* to ſhew their

their Signification, for if we pronounce the Words *good*, *pleaſant*, alone, no-body will underſtand us, unleſs we add the Words, *Boys*, *Books*, *Shade*, or ſome others.

Q. *Which are the* Subſtantives *belonging to theſe* Adjectives?

A. The Words *Boys*, *Books*, immediately following the Word *good*, are the *Subſtantives* belonging to it, and *Shade* is the *Subſtantive* to *pleaſant*.

Q. *After what manner do the* Subſtantive *and* Adjective *agree?*

A. The *Adjective* in *Latin*, agrees with its *Subſtantive* in *Caſe*, *Gender* and *Number*; but all *Engliſh Adjectives* having neither *Caſe* nor *Gender*, and being the ſame in both *Numbers*, (except *this* and *theſe*) cannot be made to diſagree with their *Subſtantives*.

Q. *How do you know that the Subſtantives* Boys, Books, Shade, *belong to the Adjectives* good, pleaſant?

A.

A. By asking the Queſtion *who* or *what*, for the Word that anſwers thereunto is the *Subſtantive* to that *Adjective*; as, who are *good?* Anſwer, *Boys:* what is *good?* Anſwer, *Books:* what is *pleaſant? the Shade.*

Q. *Do theſe* Adjectives *form* Compariſon?

A. They do.

Q. *Tell me how* good *is formed in the* Comparative *and* Superlative *Degree?*

A. *Good* makes *better* in the *Comparative*, and *beſt* in the *Superlative* Degree.

Q. *Give me the* Comparative *and* Superlative *Degree of the Adjective* pleaſant?

A. *Pleaſant* makes *pleaſanter*, or *more pleaſant* in the Comparative; *pleaſanteſt*, or *moſt pleaſant* in the Superlative.

Q. *In the foregoing Sentences ſhew me the* Verbs?

A. Theſe Words are Verbs, *love, is, will, go, walk, ſaw.*

Q.

Q. *How do you know they are* Verbs?

A. Becauſe they ſignify *being* or *doing.*

Q. *What kind of* Verb *is* love?

A. A Verb *active.*

Q. *How do you know that?*

A. Becauſe it ſignifies *doing.*

Q. *What* Number *and* Perſon *is it?*

A. It is of the *Plural Number* and *Third Perſon,* and agrees with the *Nominative* Words *Boys.*

Q. *What ſort of* Verb *is,* Is?

A. An *Eſſential Verb,* or *Verb Neuter.*

Q. *How do you know that?*

A. Becauſe it ſignifies merely *being.*

Q. *Of what* Number *and* Perſon *is it?*

A. The *Third Perſon Singular,* from *am* the *firſt Perſon,* and agrees with the Subſtantive *School.*

Q. *What ſort of* Verb *is* will?

A.

A. A *defective helping Verb.*

Q. *How do you know it is a* defective helping Verb?

A. Becauſe it is put to another *Verb* (as *go*) to ſignify its manner as, *I will go with you*, &c.

Q. *What kind of a* Verb *is* go?

A. A *Verb active*, becauſe it ſignifies *doing*; of the firſt Perſon *Plural*, and agrees with its *Nominative* Word *we.*

Q. *What ſort of* Verb *is* walk?

A. A *Verb Neuter* or *Eſſential Verb.*

Q. *Why is* walk *called a* Verb Neuter?

A. Becauſe the *action* does not paſs on to ſome *other Thing*, but terminates in the *Perſon acting*; as, *I walk*; it is of the firſt Perſon *Singular*, and agrees with the Pronoun *I.*

Q. *What ſort of* Verb *is* ſaw?

A. A *Verb active*, as before, &c. of the firſt Perſon *Singular*, and agrees

grees with its *Nominative* Word, the Pronoun *I.*

Q. *In the foregoing Sentences tell me which Words are* Pronouns?

A. Theſe four; *I, we, you* and *it,* are *Pronouns,* i. e. are put inſtead of *Nouns.*

Q. *Of what* Number *and* Perſon *are theſe* Pronouns?

A. *I,* is of the firſt Perſon *Singular: We,* of the firſt Perſon *Plural: You,* is of the ſecond Perſon *Plural,* and *it,* is of the third Perſon *Singular.*

Q. *Tell me which Words are* Participles?

A. Theſe Words *publiſhed, prancing,* are called *Participles,* becauſe they are derived from, and partake of the ſame Nature of the *Verb,* but here they are uſed as *Nouns Adjectives.*

Q. *What ſort of* Participle *is* publiſhed?

A. A *paſſive Participle.*

Q. How do you know that?

A. Becauſe it ends in *ed* and denotes *ſuffering*. It agrees with the Subſtantive *Book.*

Q. What ſort of Participle *is* prancing?

A. *Prancing* is an *active Participle*, becauſe it ſignifies *doing* and ends in *ing*. It agrees with its Subſtantive *Horſe.*

Q. Shew me which Words are Adverbs?

A. There is but one *Adverb* namely *where.*

Q. Why is where *an* Adverb?

A. Becauſe it is joined to the Verb *is*, to denote or ſhew the Circumſtance thereof; as, *Where* (i. e. *in what Place*) *is the School?*

Q. What kind of Adverb *is* where?

A. *Where* is called for diſtinction ſake an *Adverb of Place*; becauſe it relates to all ſorts of Places, and ſerves to mark the difference of the Diſtances and Situation, in regard either

to

to the Perſon that ſpeaks, or to the Things that are ſpoken of, and is uſed chiefly in asking a Queſtion; as, *where do you live.*

Q. *Shew me what Words are* Conjunctions?

A. There is only one, viz. *becauſe.*

Q. *Why is* becauſe *called a* Conjunction?

A. It is called a *Conjunction*, from its joining Sentences together, and ſhewing the manner of their Dependance upon one another; as, *I walk in the Shade*, why? *Becauſe it is pleaſant.*

Q. *Tell me the* Prepoſitions?

A. *With*, *to*, and *in* are *Prepoſitions.*

Q. *Why do you call them* Prepoſitions?

A. Becauſe they ſhew the Reſpect or Relation which one Thing has to another; or denote ſome Circumſtance of an Action; thus, *with*, de-

notes *Society* or *accompanying*; as, *I will go* with *you*, &c. *To*, ſignifies Motion to a Place; as, *To the* Church: *In*, the manner of being, as, *I walk in the Shade*, &c.

Q. *Are there no* Interjections *in the Sentences above?*

A. There are none?

Q. *If you have no other Diſtinction of Words, than theſe you have named, what Part of Speech do you call* The *and* A, *which you have not yet mentioned.*

A. They are the Article.

Q. *What kind of* Article is *The?*

A. *The* is a Demonſtrative Article becauſe it ſhews what particular you mean; as, *where is* the *School*, i. e. which we are then ſpeaking of.

Q. *What ſort of Article is* A?

A. *A* is a Numeral Article, and ſignifies as much as *one*, tho' not ſo emphatically; as, *I ſaw a prancing Horſe*, i. e. *one Horſe.*

F I N I S.

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